TO THE

HARITABLE

AND

HUMANE,

am by Trade a BOOKBINDER, and am
ery subject to FITS, in one of which I
ad the Misfortune of falling into a
rge FIRE, in consequence of which I
as so much Burnt, particularly in my
nds, Head and Back, as to deprive
e of the means of Working at my Bu-
ness; have taken this Method of selling
mall Books, &c. for the Support of my-
lf and Four Children,—the smallest Re-
ef will be thankfully received.

od Christian take this of me,
e Price of it I leave to thee.

SERMON, &c.

ACTS, CHAP. II. verse 1.

And when the Day of Pentecost was fully come, &c.

IN this great and miraculous diffusion of the holy Sp upon the Apostles, the following are very observab

This feast of *Pentecost* it seems was always to be morrow after the Sabbath-day, or the first day of the we and although our computation and the computation the *Jews*, in relation to their *Paschal* solemnity, differ yet it seems herein they both agree, that it was to be the first day of the week, only our computation of fi days includes our *Easter-Day*; their computation of fifty days began from the *Pascha* exclusive of the fi day of the feast.

Though we have it not in the scripture, yet it is ge rally received among the *Jews* that the reason of the institution of this feast, was, in remembrance of the giv of the Law on mount *Sinai*, which was, as they say, fifteen days after the first day of the first Passover, wh the people departed out of *Egypt*. And besides this t the holy text tells us, EXOD. 19. 1. that they c in the third month; and EXOD. 19 11. the th following; the Law was given: and if we shall rec from the *Egyptians* viz. th reckoning 50 days from the

[illegible] exclusively for the giving

[illegible] from the first day of the

[illegible] by Law on this viz.

[illegible] 30 days; then it was the sev

day of the third month: either of which agrees thus far with the holy text, and also with the tradition of the Jews, touching the reason of the institution of this solemn feast; that the *Law* was given upon *Kar*, near the fiftieth day after their departure out of *Egypt*.

Touching the congruity or correspondency between the typical *Paschal* and the true passover, the death of *Christ*, the same seems plain: 1. *Christ* our passover, a lamb without blemish, was slain: the paschal lamb was an emblem and a prefiguration of the innocence and purity of the *Messiah*, *the lamb of God that taketh away the sin of the world*. 2 Not *a bone* of the paschal lamb was not to be broken, EXOD. 12 46 fulfilled in our Saviour's death, JOHN 19 36. again, 3 The blood of the paschal lamb was to be *a sprinkle upon the door posts*, as a propitiation against the vengeance of the destroying angel EXOD 12. so the blood of *Christ* was a propitiation for the sins of the world: he was the *lamb of God that taketh away the sins of the world*. 4. But that which I especially observe, is the season wherein *Christ* suffered, being exactly that day, in the evening whereof the paschal lamb was to be slain: or the fourteenth day of the first month: for it is plain, *Christ* kept the passover, and instituted his supper the night before his crucifixion, MATTH. 26. 17. 20. the same night he was brought to the counsel of the Jews, where the high Priest sat as chief, and there they examined him, and passed Judgement of death upon him, MATTH. 26. 57. &c. The next day they brought him to *Pilate*, who condemned him to death, at the third hour, or nine of the clock the same day: this day is called *the preparation of the sabbath* MATTH 27 62. *The Preparation*; that is, the day before the sabbath, MARK 15. *The preparation of the sabbath drew on*. LUKE 23 54. *preparation of the passover* JOHN 19. 14 And therefore the high Priest and Scribes entered not into the judgment-hall, least they should be defiled, but that they might

eat the paſſover, JOHN 18. 28. And t
Jews, becauſe it was the preparation, t
the bodies might not remain upon the croſs
on the ſabbath-day (for that day was a gr
day) beſought Pilate, &c. It was a great d
in itſelf, for it was the fifteenth day of t
month, wherein was to be a ſolemn con
cation by the firſt inſtitution, as EXOD.
or, *the firſt day of the feaſt of unleavened bre*
And it was a great day, becauſe the *Jew*
ſabbath, or the ſeventh day of the week di
follow with this ſolemn feaſt. After th
burial of our Saviour, the *woman brou*
ſpices, but reſted the ſabbath day. LUKE
56. But the *Scribes* and *Phariſees* reſt
not, for they reſorted to *Pilate*, to have t
ſepulchre ſealed, viz. the day that follow
the day of the preparation, MATTH.
62. *The next day after the ſabbath, early v*
the firſt day of the week, the woman reſo
to the ſepulchre with the ſpices, MATTH.
1. MARK 16 1. JOHN 20 1.

This gives us an exact journal of our
viour's death and reſurrection: he was c
cified upon the ſixth day, the preparatio
of the ſabbath, and the preparation of t

paſ

passover; he rested in the grave the seventh day of the week, and arose again the first day of the week, because the third day from the crucifiction.

So that *Christ* our passover was slain that day wherein the paschal lamb was killed, namely, the fourteenth day of the first month; for that was the regular time of killing the passover: though in case of any legal impediment it might be protracted, and deferred to the fourteenth day of the the second month, NUMB. 9. 11.

Now that which makes some difficulty, touching the day of the *Messiah's passion*, viz. whether it was upon that day, in the Evening whereof the *paschal lamb* was slain; or the fourteenth day of the first month; or whether the next day after, namely, the fifteenth day, which was the great solemn day, or the first day of the feast of unleavened bread, seems to be this, because it is apparent by the *Evangelist*, that our Saviour did eat the passover the night before his passion; and consequently upon the fourteenth day of the first month, according to the *Mosaical* institution, and consequently

quently the day of his paſſion was upon the firſt day of the feaſt of unleavened bread; which though it were the firſt day, yet it was antecedent to the *Jewiſh* ſabbath that followed the next day.

To this it is variouſly anſwered. *Firſt*, ſome ſay, that although by the divine inſtitution, the paſſover was to be eaten the fourteenth day as even, at which time our Lord did eat with his diſciples, according to the legal inſtitution; yet the Jews had a tradition among them, that if the fourteenth day of the firſt month happened upon the firſt, third, or fifth day of the week, the *paſchal lamb* was not to be that night, but the night following; and conſequently the lamb was ſlain the fifteenth day, and the ſolemn firſt day of the feaſt of unleavened bread was to ſucceed upon the fifteenth day; and accordingly it was done here; *Chriſt* and his diſciples did eat the paſſover upon the fourteenth day, according to the divine inſtitution, and the generality of the *Jews* upon the fifteenth day, according to their tradition. *Secondly*, again, others ſay, that upon eminent occaſions

s it was lawful to anticipate a day in
eating of the paſſover; and that our
d foreſeeing his time was drawing near
rein he muſt ſuffer, intending to eat the
ſſover, and inſtitute his ſupper before he
the world, anticipated the celebration of
paſſover: but this ſeems hard, for it ap-
rs by the three *Evangeliſts*, that the di-
ples took notice that the ſolemn time
come, and ſpake firſt of it to our Lord,
TTH. 26. 17. Therefore, *Thirdly*, ſome
k that the council of the *Jews* having
olution to deſtroy our Saviour, and yet
re the great ſolemnity of the feaſt,
TTH. 26. 5. did procraſtinate the ſolem-
a day beyond the ſet time; which the
hedrim, the great council of the *Jews*,
tended power to do; being thoſe that did
oritively decide the time of the new
on, and their occaſional intercalation of
, to put of the ſolemnity for a day or
e, according to their deciſions. Whether
e, or any of theſe be the true cauſe, yet
apparent, that the eating of the paſſo-
by *Chriſt* was upon the 5th day of the
k at even, or upon the Thurſday; and

that

that the eating of the passover by the g
rality of
the 5th
day *Christ* our passover was slain.

But besides this remembrance in the
of the death of *Christ* upon the *Paschal*
emnity, there was three observables touch
ing this great feast that seems to bear
prefiguration, of our *Messiah*, and the end
his sufferings.

that the eating of the paſſover by the g
ralite at [illegible] ſupper and pitcher, was a
the [illegible] day *Chriſt* our ſaviour was [illegible].

But beſides this remembrance in the
of the death of *Chriſt* upon the *Paſſ[illegible]*
ſupper, there was three obſervables to
ing this great feaſt that ſome to bear
preſiguration of our *Meſſiah*, and the ea
his ſufferings.